A U M

Even if one has but a little knowledge he can walk in the ways of the great Tao; it is only self-assertion that one need fear. —Tao Teh King.

THEOSOPHY

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WHAT IS REINCARNATION?

REINCARNATION, as a fact in nature, is universal, for it is the process of all Life. Without change there could be no growth or evolution of any kind. Unless there were something in everything that survives all change there could be no intelligence acquired by any Being. Unless return to life here were possible, every man would die with myriads of unlearned lessons, and no possibility of ever learning them. Unless our present birth is in fact a return to physical existence from metaphysical and spiritual existence, no one could have an individual character, nature, and tendencies from birth. "Heredity" does not explain, for children of the same descent are fundamentally different. Our religion and our science afford no just explanation of the inequalities and inequities of birth and fortune. In Karma and Reincarnation, when studied and understood, will be found the solution of all the mysteries of our own existence and of Nature, the answer to every problem of life.

Reincarnation as a belief has always been held by the great majority of mankind in the Orient. Its presence can be clearly shown in both the Old and the New Testaments. It was current among the Jews and early Christians in corrupted forms, as it is in the East. It has been the conviction of every great Philosopher in all times, and is becoming increasingly studied in Europe and America, since the teachings of H. P. Blavatsky show its historical, logical, and scientific authenticity.

Reincarnation as a matter of Knowledge is rare in the world for the simple reason that mankind as a mass has not yet reached that point in Spiritual and Intellectual evolution where men remember their own former existences as we now remember our former days and years in this life. For the most part men are still content to believe or to disbelieve in the revelations and dogmas of religious sects or in the theories and speculations of materialistic science. Theosophy shows the genuine student how he may "regain that Knowledge which was his in former births."

THE PSYCHOLOGY OF INSANITY

INSANITY is greatly on the increase in the most highly civilized Western countries. It affects all classes but is more highly prevalent among the educated and refined, the leisurely and the well-to-do than among the lowly. Many of the most brilliant minds have become, practically without warning, unbalanced, and, strange as it may sound, many great names in history, and many well known living characters, for all their powers, their learning and reputation, could not pass an *inquirendo de lunatico*.

Examined from a medical standpoint it is certain that many of the great movements in history could only have been inspired by madness, as for example, the Crusades—madness which afflicted whole populations during centuries. So with periodic outbreaks of persecution for witchcraft. So with numberless other delusions and hallucinations which have overpowered the normal mentalities of masses of people, including the virtuous and intelligent as well as the weak, the wicked and the ignorant. How many of the canonized Saints of Roman Catholicism were simply religious madmen? And how about those who canonized them, and those who worship them and their images and bones? How about our Puritan forefathers? How about any man or set of men who would persecute others for opinion's sake? Are they sane or insane?

It is astonishing, once an investigation is begun, to see what monstrous beliefs and conduct have passed current not merely as sane, but as holy and ordained of Deity. One does not need to linger with pious reprobation over the bloody and licentious rites of many of the old Pagan faiths. He can find modern instances a-plenty of subjects so sanctified by universal hallucination that he who questioned their equity, their justice, their sanity, was himself regarded and treated as insane—as dangerously insane. Instance human slavery; instance the "divine right of Kings;" instance the "divine rights" once exercised for centuries, and still claimed by the Roman Hierarchy; instance the Lordship exercised and claimed by the male man over his female counter-part; instance the actual prevalence of the divine rights of property over the rights of humanity; instance vivisection in principle as well as in practice; instance the final argument of States as well as individuals that "might makes right." Are these beliefs and practices, and countless others which will occur to any man upon reflection—are they evidences of sanity or of mental and moral perversion?

Whether we name it revelation or possession or obsession, delusion, hallucination, or whatnot, our language and our history are full of

evidences that men's minds are subject to strange influences, the nature of which is not understood even by the most profound students. Ranging all the way from individual aberration on some one point or subject to complete derangement of all the psychological faculties, from the temporary to the chronic, from rare cases to the engulfment of whole populations, it remains that to-day as always, insanity is a baffling mystery indeed, however much has been achieved in the segregation, the treatment and care of the unbalanced.

Although cases of insanity, complete or partial, are all too abundant in ordinary secular existence, it is in the field called religious that is always to be found the largest harvest of this unnatural crop. One who studies the pathology of religious devotees is soon forced to the conclusion, either that Humanity *en masse* is chronically deranged, or that by far the larger number of the saints and seers, the founders of sects, cults, and their dogmas and rites, were and are insane. The evidence in every case is direct and first-hand, and is to be found in the teachings, the conduct and practices, and the claims and professions made when viewed in the light of the accumulated experience and wisdom of the most enlightened of the race.

"Who can minister to a mind diseased?" is more than a dramatic question: it is *the* problem of the ages for the true Humanitarian. In any sustained attempt to become such a true Philanthropist, the student of Human Nature will be well-advised, very early in his career, to take the most profound precautions lest he himself *unwittingly* become infected with the very disease he seeks to understand in order to alleviate and cure its victims. His first steps in investigation should teach him that those who thus lose their mental and moral balance, do so *unconsciously* to themselves. Using a single word, for the sake of brevity, to cover all classes and degrees of insanity, how can the man who has already lost his Discrimination know, or even admit, *argumenti gratia*, that he *has* lost it? No sane man holds to any universally self-evident conviction or perception with greater tenacity than every insane man holds to his mania. The insane man is simply no more open to argument touching his particular delusion or his own sanity than a normal man would be open to argument on the commonest unquestioned actual fact.

The student will soon come to ask himself, in order to make correct diagnosis, What is the dividing line between sanity and insanity, between balanced and unbalanced minds? What are the "characteristic marks" of the sane and of the insane? How is Discrimination to be used in this most important of all problems?

Removing the subject from the field of the personal, the controversial, the religious, to that of pathology, of diagnosis pure and simple,

confusion begins to lessen, for the signs of sanity or insanity are unmistakable when one sets out to find the facts, quite apart from whatever the facts may fit—in other words, sets out to identify symptoms, not who may exhibit them.

The marks of sanity and of insanity are accurately set forth in the Sixteenth chapter of the *Bhagavad-Gita*. The often-mentioned but seldom pondered "thirty-two marks of the perfect Buddha" are the net signature of perfect sanity. Western men may find them as explicitly notated in the Sermon on the Mount. If there is such a state as Sanity—poise, balance, equilibrium in all circumstances and conditions, external and internal—then Sanity is the characteristic of such Beings as Buddha, Jesus, and others like them—of their Teachings and of their conduct. Insanity, in whatever degree of permanence or impermanence, and whether slight, intermediate, or beyond measure—that is, complete—is unmistakably indicated by the degree of departure from Sanity as thus identified. Until the equilibrium, mental or moral, has passed from stable to unstable, from unstable to entire loss, temporary or final, it is always possible for the individual thus shaken to regain his poise—to become once more relatively or positively Sane.

Everywhere, in all times, among all classes of humanity insanity is denoted by an enormous expansion of Egotism—an expansion so great as to constitute for the time being a state of mind in which the sense of Self in the victim is exaggerated to the point of supreme superiority to any and all other men. Whoever or whatever seems to question this superiority is at once anathema, is a fit subject for discipline, for being "put in his proper place." This includes first and foremost those persons and relations hitherto most loved and respected. A concomitant and corollary manifestation is an immense acceleration of pride, of conceit, of vanity, of determination to demand and enforce for one's self that veneration and respect which is due a Supreme being, to chastise recalcitrants, to compel obedience. There is no room for any love but self-love, any sympathy but self-pity, any charity but pardon and forgiveness to rebels who surrender, to converts who render obeisance, to supporters who accept without question the Authority. The pages of history are filled with great Names of men who were, in point of impersonal diagnosis, completely insane. In the religious field, these Names are always those of persons of great devotion and piety, of extremely powerful nature, who were devoured, mind and soul, by such an exaggerated sense of self that their "meditation with a seed" had convinced them through and through with the ideas (*a*) that mankind must be "saved;" (*b*) that they are the appointed and chosen "Savior." Lesser cases in men of lesser stature are simply numberless. But always the "seed" of the insanity is fundamentally the idea

of "salvation;" of one's self as "savior;" of "sacrifice" according to the will of the savior as the means of salvation. The madman leader of his madmen followers *first* finds salvation for himself; then esteems *himself* as the Agent of salvation for others willing to "receive" him; then as Agent for the punishment of the "wicked" who reject him.

The insane man, having lost his equilibrium, is *upset*, is very literally upside down psychologically, and hence of necessity sees all things *reversed*—exactly contrary to their true meaning and relation. The more he is devoted by nature, more he is under the internal compulsion to restore the *world* to balance.

In the teachings of Theosophy, to "lose one's balance" has a scientific valuation. It refers and relates to the Fourth or Middle Principle in the seven-fold Human constitution—the Balance principle of the seven; to the Fourth Round of evolving Humanity—the Balance round. It is in this Principle and in this Round that is to be determined by the individual and by mankind whether the Way shall go up or down—up to perfect Sanity, that is Mahatmaship or Buddhahood; or down, that is, to Insanity, or the complete loss of the true Sense of self, its replacement by Egotism.

These cyclic points are reached in the fourth Race of each round; in the Fourth Round; in the fourth stage of each incarnation—but they all relate to the Fourth Principle in Nature and in Man—*not* to either Spiritual or Physical evolution, except as corollaries to Intellectual or Psychic evolution. Either this middle or Psychic Principle comes under the entire control of the Ego, or that Ego *is absorbed in it.*

That such a psychic evolution in respect of certain classes of Egos is at hand, was the occasion for the Incarnation, the Message and the Mission of H. P. Blavatsky. It is the cycle for the renaissance of the Psychic Principle. It *will* become increasingly active. The real problem for the individual and for Theosophists at large is, therefore, not its suppression, but its understanding and control. Its predominance spells the medium, the sensitive, the pseudo-messiah, the *cultist.* Its *regulated* use, in full understanding and development, spells the *Occultist*—the genuine Chela of the Masters of H. P. B.

Let students ponder H. P. B.'s Last Message to the American Theosophists. Let them compare Sanity as defined in the teachings and conduct of H. P. B. with the definitions afforded by the writings and conduct of those who have claimed to teach in her Name and that of her Masters. The record is writ large for all who may desire to read. Psychism in full flower is only another word for Insanity. It is the cycle of Sanity or Insanity for those who represent or misrepresent the Theosophical Movement before the world.

WESTERN OCCULTISM*

ARE you thinking too much of yourself, your present conditions and your prospects? This is not a firm reliance on the Law of your own being which brings to you the very opportunities that your soul progress needs.

What if the future presents no clear view? What if your desires are not fulfilled? What if your progress is not at all apparent? Why worry about it?

You cannot change it. All you can do is the best you can under existing circumstances. That is the very thing you should do, dismissing from your mind all thought of those things which are not as you would have them.

It is better to assume a cheerful attitude and cultivate in one's self a feeling of confidence. Our anxiety and inner fears, as well as our outward expression of them, may go a great way in depressing those who love us and whom we love.

One thing that should be remembered in the midst of all difficulties is this: "When the lesson is learned, the necessity ceases." So we should all strive for calmness, patience, and fortitude, and also have full confidence that the tide is bound to turn, even at the fifty-ninth minute of the eleventh hour.

Our studies and our efforts are futile if we are disturbed inwardly. The question always is: "How will we stand the pressure?" The ripening of our Karma presents the opportunity to gain strength.

There is plenty of material, as well as help, in the devotional books, to the realization of the *heart doctrine*. They are designed to awaken the intuition, the only means by which *light* can come to anyone. Printed words and the information they indicate are only "ladders" by which the learner can climb to wisdom. But in our study and application, so long as we are working for some reward—are inclined to be despondent or impatient—we shall be placing obstacles in our own way.

One point in our progress involves the passing from one state of thought and action into another; knowing this we should not be dismayed nor disturbed by anything that may come to pass. It may for the time appear to the student that he is useless and his future circumstances dark and foreboding. These are only shadows of the past cast on the screen of the present. Like shadows they will pass, if we but recognize them for what they are.

The whole position of the sincere student is summed up in the

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*From the sayings of Robert Crosbie.

words: "Hold on grimly; have confidence and faith; for faith in the Master will surely bring victory."

One's education makes no essential difference. Any man can understand *justice.* He can understand that merit is the only thing that can bring merit. Men think that the world owes them a living, opportunity, education. All we need to consider is that *we owe the world our service.*

What we have to do is to stop thinking about ourselves, stop figuring for ourselves, stop thinking how are *we* going to come out. For this "we" is personality, always changing. If we really desire to help humanity and forget ourselves, working for others with no thought of success or failure or reward, the doors will open to us as soon as we are ready. This is Law.

Good and Evil

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same Monads—among whom are many Dhyan-Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.—*S. D., II, p. 303-4.*

NATURE'S MIRRORS

"When waxing stronger, thy soul glides forth from her secure retreat; . . . when beholding her image on the waves of Space she whispers, 'This is I'—declare, O Disciple, that thy soul is caught in the webs of delusion."

WHO has not experienced the shock of viewing his image reflected from a "wavy" mirror? It is rather disconcerting to arise from sleep, perhaps at some remote country hotel or farm-house, and observe that one's skin has suddenly taken on a ghastly greenish hue; to see that sometime during the night one eye has grown much larger than the other, while the most alarming bulges and lumps appear to have formed on an hitherto normal countenance. If this reflection were mistaken for an accurate representation of one's physiognomy who could continue his journey, or perform his duties unaffected? To whatever extent he had been accustomed to identify himself with the body, to that extent would he hesitate to mingle with his fellow-men or fulfil his engagements, however pressing.

Each man acts from the basis of his idea of self—his idea of nature, and when these ideas are derived solely from the distorted images which he sees reflected from nature's ever-changing mirrors, what possibility is there of wise and consistent action? As the consciousness pierces upward and downward through the three worlds, man beholds his reflected image, first in one world, then in another, and according to the nature of the image perceived, so he acts. In turn he thinks: "I am great, I am good, I am wise, I am happy," or "Alas, I am a sinner, I am weak, I am poor, I am miserable." Whereas if he knew the truth, he would know that he never was, is not now, nor ever will be, any of these things. He is the One immortal, unchanging Perceiver of all the images and shadows which he casts. As on he goes, the pilgrim catches momentary glimpses of that part of his nature which stands above the three qualities, unmoved. It is these glimpses which sustain him, and without which he would become hopelessly entangled in the webs of delusion.

The three great qualities which belong to nature forever encompass man. Each has its seven chief divisions, and their seven subdivisions. The whole manifested universe, visible and invisible, is composed of these three great qualities in all their endless combinations, correlations and ramifications. Interblended as they are at every point, it would be a great mistake to conceive of them as existing or functioning separate or distinct from each other in any real sense. But for the purpose of analogy, and in order to avoid confusion, they may be so considered.

These three classes of non-self-conscious beings—elementals—have been used over and over again by man, and qualified or stamped with certain characteristics which are denoted by the terms Sattvic, Rajasic, and Tamasic. They may be regarded as mirrors, *living* mirrors, in which man, by means of his inner vision, is continually beholding images. They exist within and around him; in fact, his whole "inferior" nature is composed of these, more or less informed, elemental lives.

The Tamasic elementals are, relatively speaking, a very low class of non-luminous lives whose rate of motion is so torpid as to be almost static. The self-conscious being, peering into the Tamasic world, perceives an image of darkness, idleness, ignorance and sloth, and transfers selfhood to this. His idea of self, for the time being, is based upon this perception of darkness and despondency. By thus identifying himself with it he takes on the tone and color of the Tamasic world. The Tamasic lives become his only medium of vision, and he can perceive only the dark aspect of all the life which surrounds him. Anyone knows that on a day when he feels gloomy, morose and devitalized, the very sunlight seems less brilliant, the sky less blue, and everything appears darker, less cheerful, than on a day when he is happy, hopeful and energetic. While many may recognize that this is a fact, very few ever attempt to seek for its explanation. The teachings say, that those who are overborne by this dark quality of Tamas "sink below."

The ordinary man is so negative and passive in his attitude that the mere vicissitudes of circumstance, or the praise or condemnation of others is sufficient to change his polarity in relation to any given state and totally alter his idea of self. If, owing to external stimulus, or to the man's own action, the consciousness is withdrawn from identification with the Tamasic quality, it moves upward, and all unaware of what has actually occurred, the man finds himself gazing into the great mirror formed by the Rajasic lives. These lives are gyrating at a far more rapid rate of motion, and their nature is such as to produce desire, thirst, ambition and anger. The Perceiver, gazing into this world sees an image of action, and thinks: "I am desiring, I am thirsting, I am acting," without perceiving that the "action takes place only in the quality."

Not less deluded, but even more so, is the pilgrim soul when it views its image in the Sattvic world. The Sattvic lives are a much higher order of elementals. Being nearer to the real nature of the Self they reflect in a greater degree the bliss of the Self—though, by no means do they represent the loftiest Sattwa. Their action is harmonious, peaceful and light producing. When the man beholds his image

in the Sattvic world he is pleased with the picture, thinking: "Now at last, surely this is I. I am good, I am wise, I am happy." And he never pauses to question as to why his idea of self is thus continually fluctuating. Whatever happiness, peace, or knowledge the ordinary man may have, it comes from nothing more than this—his invocation of the Sattvic elementals, and the contemplation of himself and his surroundings by their light. It may be the Sattvic mirror of any one of the seven departments of the three qualities, but whenever he experiences that which to him is pleasant, it is because of his temporary alliance with some class of the Sattvic lives. With every motion of his consciousness he invokes one or another of these hierarchies of being, and because he does not know himself or his own powers, it follows that his thought, will, feeling, and consequently, his idea of self, is subservient to the action of the qualities.

The man ensnared by the Tamasic quality will at times find himself "jolted" out of it, either by the pressure of external circumstances, or by the natural ebb and flow of invisible forces. And likewise with the Rajasically inclined. From Rajasic action proceed those blows which, buffeting the soul, will in time arouse it from its lethargy. But the most insidious and difficult illusion to be overcome is that produced by the Sattvic quality. This is because men have been taught that the pursuit and attainment of happiness for themselves is the aim and end of existence. Therefore, there are very few who would not prefer to remain wrapped in a happy dream, even though false and delusive, rather than make any strenuous efforts to learn the truth and see things as they actually are.

Even the highest religious teachings offer man no greater reward than this: that he may, by repentance, by prayer, by "being good," identify himself so completely with the Sattvic elementals that he may attain peace and happiness for himself throughout eternity. This is no doubt perfectly true, providing we interpret "eternity" to mean a very lengthy Devachanic period. However, such a teaching is but a trap for the Ego, the more cruel and deadly because it is a pleasant trap. This idea is the greatest foe to man's evolution. A Devachanic period far beyond the average can but retard his progress towards enlightenment, and when at last he is forced back into incarnation he comes burdened with the tendency to repeat his ancient mistake, as well as a laggard in the evolutionary march.

Those souls who are awake and traveling on the path towards Spiritual Knowledge and freedom know that the happiness or unhappiness of the personal man is a matter of small moment. Therefore they refuse to be seduced by any promises of happiness, rewards, or comforts which may be obtained here or hereafter. Nor are they

turned aside from the path of duty by any difficulties, threats, or fears of pain, present or to come. It is only such souls who are clear-eyed enough to see the purpose of life and man's destiny. Their path is the path of duty in regard to which Krishna counsels Arjuna. A teacher once wrote: "Duty is the great purifier, the royal talisman. If one can do no more than his duty, it will lead him to the goal." The path of freedom from the three qualities is a path of action based on principle. It is resolve made, bearings taken, action performed, from a basis *above* the three qualities.

Countless people transcend the qualities temporarily without in the least being aware of the fact. By this we may see that the path which leads towards freedom is not something afar off, but lies continually at our very feet. Anyone who does what is before him to do, without like or dislike, and without regard to whether the action or the results which may flow from it, may be pleasant or painful to himself, transcends the qualities. If he continues the practice of this kind of "devotion in action," then eventually he must reach that place in his own nature where he will remain in repose, undisturbed by the three qualities when they appear, nor longing for them when they disappear. His idea of self will then become as steady and unchanging as the Self itself, for he will know himself as the Self of all that is.

Intelligences In Nature

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the Elements have their *vehicles*, their "Vahans" in what we call the Physical Forces? And why, above all, should such beliefs be called "superstition" along with the religions of old?—*S. D., I, p. 469-70.*

SCIENCE AND THE SECRET DOCTRINE*

VII

THE status of the "Einstein Theory" of the present day appears to be almost unique in science. Accepted overnight *viva voce*, as it were, meeting little or nothing of the resistance usually encountered by scientific radicalism, it has since had to face the inevitable reaction. At the present time, Captain T. J. J. See, Naval astronomer at Mare Island, repeats and reiterates that the Einstein Theory is dead, damned, and cremated by another far more satisfactory and inclusive —his own, naturally. On the other hand, the results of experiments have been so contradictory that few men of science seem willed to let go of the theory.

Captain See's theory is the mechanical hypothesis of a material ether, whose waves produce the phenomenon of gravitation.

A material ether of this nature must be either continuous or discontinuous. If continuous, it is inexplicable how material bodies could move through it. If discontinuous, a further ether is required to explain the cohesion of its particles, etc., and so on *ad infinitum*. The whole conception of a material ether is thus a hopeless paradox on many different counts; as H. P. Blavatsky, with the advantageous standpoint of the *Secret Doctrine*, was able to point out:

> And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else . . . *Recede ut procedes* must become the motto of exact Science . . . We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the scientists themselves . . . Till that day there is nothing to be done. For if gravitation were dethroned to-morrow, the day after the Scientists would discover some other new mode of mechanical motion . . . whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now . . .(*Secret Doctrine*, 1888, I, 495-6).
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> The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. (*S. D.*, I, 331).

Certainly there were few signs of that rejection then. The awakening of a more philosophic comprehension in science, revealing these perplexities, led to the long series of mathematical attempts which

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On page 61, THEOSOPHY, December, 1927, "March to October" was given as the period during which the earth is closest to the sun. This should be "October to March," the months having been transposed by error. The purport of the article is not affected.

culminated with Einstein. The article upon the Stokes-Planck Theory, *Scientific Monthly*, June, 1926, going over some of the difficulties involved, is illuminating in more ways than one.

It is quite possible for an apparently sound theory to be erected upon a basis of fact; for it to encounter some difficulty requiring the elaboration and addition of an entirely new hypothesis for the maintenance of the old—*this time without experimental basis*—and for this process to be multiplied until at last the working hypothesis used, and frequently mistaken for proven fact, has been gradually forced adrift from anything concrete whatever. But the process is sometimes so insidious, so gradual, and so reasonable, that no one notices that hard-headed men of science are now pursuing phantoms of pure abstract reason more aerial than those they accuse such as Plato and Pythagoras of producing.

Einstein's popularity largely rose from his entry upon the scene at a time when this process could be carried no further along that particular line; and he is still in the ascendency, as experiments continue to favor him. Dr. Chase,[1] who carried out experiments for the detection of a turning motion of the earth through the ether, found negative results; adding another stone to Einstein's castle of calculus. Experimental results have so largely taken this course that there is perfect reason in the suggestion of G. Guadet[2] that "The hypothesis of an ether drift, and even of the existence of an ether, should now be definitely abandoned." All this, of course, refers to a material ether; the Theosophic ether being, from the mundane point of view, a non-dimensional *power*, and from the spiritual, a state of consciousness.

In pursuit of the problems of the ether, science has reached a definite intersection with *Secret Doctrine* physics, as witness an article by Prof. Edwin B. Wilson, of Harvard University:[3]

> Optics is one of our oldest sciences. For long times there was dispute as to whether light issued from the perceived object into the eye or emanated from the eye to the object seen. It has remained till the year 1925 and to G. N. Lewis to suggest that the eye and the object are in contact and that the relation is mutual . . . One may say that fundamentally neither space nor time are of separate physical significance, they are individually anthropomorphic, if not conceited, conceptions based on the notion that the individual observer is at rest, probably at the center of the universe, and everything else in motion. Physically the important thing is the local time, the Eigenzeit . . . a fusion of space and time. Along the path of light . . . there is no lapse of space-time; a particle moving with velocity less than that of light has a past and future defined by its space-time path, but not so for light itself. Hence, says Lewis, we make the interpretation that there is contact between the perceiving eye and the object perceived and more generally between any

[1] *Science*, Nov. 5, 1926. [2] *Revue d'Optique*, September, 1926. [3] *Science*, March 18, 1927.

two objects in radiative interchange. To some this sounds bizarre if not impish.

The twenty-first *Aphorism* of Patanjali, Book III, reads as follows:

> By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *Satwa* which exhibits itself as luminousness is disconnected from the spectator's organ of sight.

William Q. Judge's comment on this verse, written in 1889, runs as follows:

> Another great difference between this philosophy and modern science is here indicated. The schools of to-day lay down the rule that if there is a healthy eye in line with the rays of light reflected from an object —such as a human body—the latter will be seen, and that no action of the mind of the person looked at can inhibit the functions of the optic nerves and retina of the onlooker. But the ancient Hindus held that all things are seen by reason of that differentiation of *Satwa*—one of the three great qualities composing all things—which is manifested as luminousness, operating in conjunction with the eye, which is also a manifestation of *Satwa* in another aspect. The two must conjoin; the absence of luminousness or its being disconnected from the seer's eye will cause a disappearance. And as the quality of luminousness is completely under the control of the ascetic, he can, by the process laid down, check it, and thus cut off from the eye of the other an essential element in the seeing of any object.

No wonder that the speculation into which it is forced, seems "bizarre if not impish" to scientific thought which formerly staked its all upon a spacial, material, and *unconscious* universe! Yet the true nature of our perceptions was long ago laid down.

> . . . Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. (*S. D.*, I, 43).

Abstract space, note well; concrete, material space, therefore, can never be anything but an illusion, as she further explains:

> The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity . . . It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. (*S. D.*, I, 62-3).
>
> When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses. (*S. D.*, I, 604-5).

> Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum*," as Leibnitz would say. (*S. D.*, I, 615).

Analyzing the sentences last quoted from Prof. Wilson, we cannot escape the interpretation that all points of manifestation everywhere are in direct contact; for what other interchange is there, under the laws of physics, than "radiative interchange" through some medium or other? But that medium, as Prof. Wilson shows, has become simply another name for direct contact. From this it follows that, since the chain of contact and connection is continuous throughout the Universe, *every electron is in contact with every other.* This, in physical terms, reduces the Universe to the infinitesimal size of the electron, or it increases the magnitude of the electron to infinity—just as one chooses to look at it. "Bizarre if not impish," indeed—nevertheless true.

But this is by no means all. Prof. Wilson says:

> Bohr has written that an electron does not know it is in a stationary state until it has been around the orbit a few times. This is humanly intelligible, it is sound behaviorism. All we need now is to have some physicist who has read up the new psychology as a minor tell us that the Faraday tube that draws the negative and positive electricity together is but a gross materialization of the real fundamental force of nature, the sex instinct, and our molecules have become as inhumanly lewd as we are alleged to be!

Now, this is truth in the form of jest; and Prof. Wilson probably suspects it. Only—it is the carnal desires of animal organisms which are the "gross materialization" of the fundamental forces of nature. Prof. Wilson, as he may well do, then speaks with some trepidation, the while laying bare the vast retreat which science has made, from its crude cock-sureness of H. P. Blavatsky's day:

> There must always be mystery forces and mystical structures at the basis of physics, we can not explain except from unexplained postulates or define except in terms of the undefined. It may be an advantage to have our primitive propositions and undefined symbols translated into graphic language.

Now, what are these "mystery forces," and why are the structures they produce so "mystical?" Dr. Victor C. Vaughn, a physician of standing, has come to the conclusion that life is "molecular, not cellular."[4] That is to say, in point of vitality, there is no distinction between the organic and inorganic. But the molecule is composed of atoms, atoms of electrons, and electrons of something else, already

[4] *Science News-Letter*, April 9, 1927.

suspected by science. And, following the thesis exploited by Prof. Wilson and agreed with by the *Secret Doctrine*, that something else is a point into which the Universe resolves itself. Prof. Wilson's "direct contact" fuses all material existence into a point, the *aniyamsam aniyasam* of "The Secret Doctrine," the "smallest of the small," the "atom seen everywhere and found nowhere during the manvantaric periods." The ancient name for Brahmā was *anu*, the atom—the smallest conceivable particle, living, conscious, and composing all that is, was, or will be. Dr. Vaughn thus also makes it living.

> "*We might instantly see* . . . the entire universe concentrating itself, as it were, in a single point."
>
> And that "point," *invisible on our plane of perception and matter*, is quite visible to the eye of the adept who can follow and see it present on other planes. (*S. D.*, I, 498).

Thus all visible things, like all conscious experience, are parts of a limitless procession of inner and *self*-creations, passing from subjective states of consciousness to the seemingly objective, and back again; the phenomena of an indivisible unity, self-creative, self-preservative, self-regenerative—the One Ego which is both thine and mine, both thou and I.

> . . . the phenomena of *our* plane are the creation of the perceiving Ego—the modification of its own subjectivity . . . The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional world. (*S. D.*, I, 329).

"Metaphysical" Materialistic Science

Great contempt is shown for metaphysics generally and for ontological metaphysics especially. But we see, whenever the Occultists are bold enough to raise their diminished heads, that materialistic, physical science is honey-combed with metaphysics; that its most fundamental principles, while inseparably wedded to transcendentalism, are nevertheless, in order to show modern science divorced from such "dreams," tortured and often ignored in the maze of contradictory theories and hypotheses. A very good corroboration of this charge lies in the fact that Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation.—*S. D., I, pp. 484-5.*

A THEOSOPHICAL CREED?

"We believe easily that which we hope for earnestly."—TERENCE.

AN inquirer asks, "With all this talk of 'Masters' whose existence is not made apparent, please tell me if Theosophy is a Faith or a Philosophy?"

One might be tempted to deny the implication in the question by answering, almost indignantly, "Theosophy is a philosophy; there is very little of the element of faith in it." A better answer to return might be, "Theosophy, in its relation to the individual student, is what each one draws from it."

Let us consider Theosophy, as a Faith and as a Philosophy. In attempting to consider Theosophy as a Faith, using the word according to its meaning to the creedal religionist, we find this: the acceptance of any items of theosophical teaching requires the ultimate acceptance of all, otherwise the whole scheme fails.

There is no theosophical creed, but, framing one for the benefit of the inquirer, to destroy it later, we might say, "I believe in the Three Fundamental Propositions of the Secret Doctrine, in Karma and Reincarnation, in Universal Brotherhood and in the common truth underlying all religions. I believe in the Seven Principles of Man and in Man's cyclic progress through various states and conditions. I believe in Masters as facts in Nature," etc., etc.

Compare the articles of such a "confession of Faith" with those of any well known system which has a creed. Delete any one article from the theosophical "creed" and try to justify a belief in any or all remaining ones. Repeat the same process with the articles of any orthodox creed. What result?

This experiment will show that Theosophy is a complete philosophical system, making it difficult of consideration as a faith. When one reaches the realization that all items of theosophical teaching point to a coherent SYSTEM, and that all items are related to each other and dependent upon each other for corroboration and extension, the word "believe" acquires a greater vigor—it becomes a reasoned conviction.

Should any student state that he believes in Karma but not in Reincarnation, questioning will usually develop the fact that he is not informed about either. There may be students who think they can accept the Masters' teachings but deny the existence of Masters. This idea will pass when such students realize the completeness of the system and the object of their own pilgrimage.

Let us look back a few years, to the days when children were taught to memorize the multiplication tables by *singing* them. "Six times

seven are forty-two." Did we know that? Certainly it was only a belief until we were taught to make six groups of blocks, seven in a group, and count each block. Then we *knew*. Take away one group and we could count only thirty-six blocks. Where did we get our teachings about the blocks and the numbers? From our Teacher. Where did he get them? Learned them in the same way we did, when he was younger. No mystery about that, surely.

Leave the Masters (Teachers) out of the theosophical "creed" and try to explain the source of the teachings. Put them in again—you remove the mystery that has placed Theosophy in the category of "transcendental obscurantism" as our critics have it. We have heard of inquirers diverted from further investigation by the methods of those wishing to impress them with the depth of the philosophy, hence we do not think this concept too simple. Refer again to Judge's definition of Theosophy in the opening page of the "Ocean." Judge qualifies himself there as a good teacher. He *knew*.

Philosophical knowledge of Theosophy will lead to Faith in the existence of Masters. Conversely, faith in Masters will lead to application of theosophical teachings in daily life. From this union of knowledge and faith there must infallibly result the true answer to the inquirer's question: Conscious Communication with the Masters.

RELIGION OF THIRD AND FOURTH RACES

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.—*S. D., II, p. 272.*

ANCIENT LANDMARKS

The Theosophy of the Far North

XXV

LURED on by what mysterious attractions or, perchance, by what memories of ancient wisdom, have recent Arctic explorers risked all in their daring flights to discover the North Pole?[1] "The Sacred Imperishable Land" which capped over the whole North Pole —said to have existed from the beginning of this Manvantara and destined to endure to its end—once had a tropical climate, and one could cross from Norway by way of Iceland and Greenland to the Hudson Bay country almost on dry land.[2]

To later dwellers in the Far North, one of the thirty-five Buddhas of Compassion taught the "sayings" of the eternal Wisdom. In the Sagas[3] and Eddas his name has come down to us as Odin, or Woden, a memorial of whom is our Wednesday (Woden's day). He is said to have given to the earliest Norsemen their method of writing runes, which modern scholars describe as "merely fanciful signs *supposed* to possess magic power." The word itself means *hidden lore* or *mystery* and is suggestive of a language like the Sanscrit, in which each letter has a numerical value and special meaning. In the epic poem of Finland, the Kalewala, the hero battles with the Serpent of Evil, who

> "Pounces with his mouth of venom
> At the head of Lemminkainen.
> But the hero, quick recalling,
> Speaks the Master words of Knowledge,
> Words that came from distant ages,
> Words his ancestors had taught him."

According to the earliest Norse legends, in the beginning was neither day nor night, naught but a boundless, yawning abyss called Ginnungagap[4]—the cup of illusion (Space). In its midst lay as in sleep the Home of the Mist, Nifleheim or Nebelheim[5], in which was dropped a ray of cold light that overflowed the cup and froze therein. Then from the far-off Home of Brightness, Muspelheim, the Invisible, blew the breath of a scorching wind, which dissolved the frozen waters and cleared the mist. These waters, the streams of Elivagar, distilled

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[1] See Theosophy, Vol. XIII, p. 453; also Vol. XIV, p. 251.

[2] When Commander Byrd flew over the North Pole in the late Arctic winter, the coldest weather of the trip was 10° warmer than the coldest temperature recorded for New York City. It should be remembered that he made no landing.

[3] Compare the German word *sagen*, meaning *to say* or *to speak*.

[4] Ginnungagap, the world's matrix, is called the cup of illusion because all matter is an illusion, a *maya*, in one sense.

[5] Nebelheim, the cold place, represents a state of non-consciousness and inactivity. Under the influence of heat we see the expansive disintegration of the nebula which is to concentrate into new worlds. It is the phantom-germ of the future universe.

in vivifying drops, bringing forth the giant Ymir[6]—who had "only the semblance of a man"—and the cow Audhumla, from whom issued four streams of milk that diffused themselves throughout space. By licking the mineral salt from the blocks of ice that still remained, Audhumla produced a superior being named Buri. This was when Darkness still reigned throughout Space, when the Ases were not yet evolved, when the Yggdrasil, the Tree of Time and Life, had not yet grown, and there was no Valhalla, or Hall of Heroes.

Now Ymir fell asleep and sweat profusely; the drops of perspiration, as large as full-grown men, hardened over like gigantic eggs, from which were hatched the Hrimthursar,[7] or Frost-Giants. Although inferior to the being produced by Audhumla, a daughter of one of the Frost-Giants was taken in marriage by Buri, and their son Bor became the father of Odin and his two brothers, Vili and Ve, or "Spirit," "Will," and "Holiness." In the course of time the Ases, or Æsir[8]—the sons of Odin—slew Ymir. The streams of blood flowing from his wounds were so copious that they drowned the whole race of Frost-Giants,[9] one alone escaping with his wife in a bark and later transmitting a new race of giants from the old stock. They then proceeded to create our world. From Ymir's blood they made the oceans and rivers; from his bones, the mountains; from his teeth, the rocks and cliffs; from his head, the heavenly vault, supported by four pillars—representing the four cardinal points; while from his eyebrows they formed the future home of men, Midgard. This abode, says the Edda, to be correctly understood, must be conceived as round as a ring or disk, floating in the midst of the Celestial Ocean; and to protect it from the incursions of the giants, it was encircled by Jormungand, the gigantic serpent, holding its tail in its mouth (The astral light). After the creation of the earth, as the Æsir walked along the ocean beach, perceiving their work incomplete, for as yet there were no men, they espied two sticks floating on the waves, "powerless and without destiny." Into these Odin breathed the breath of Life; Vili (Hönir in some versions) endowed them with soul and motion (Manas); Ve (or Lodur) gave them beauty, speech, sight and hearing. Ask (the ash tree) was the name they gave to the man, Embla (the alder), the name of the woman, and they put the pair in Midgard (mid-garden) or Eden.

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[6]Ymir, unruly, turbulent matter, or matter in ebullition, and the cow, the "Nourisher," represent the pairs of opposites, the pre-cosmic union of spirit and matter (cooled and still seething). We might connote with this Kamaduk, the cow of plenty, in the *Bhagavad-Gita;* also Vach, "the melodious cow." The four streams from Audhumla bear a curious resemblance to the river of Eden, which "parted and became into four heads."

[7]The Grecian myth of Leda is duplicated in the hatching out of the Hrimthursar.

[8]Æsir was an old Irish god, the name meaning "to light a fire." The same word is found in old Etruscan. Asar was Egyptian for Osiris.

[9]Just as Cronus was dethroned by Zeus, so the early race of Frost-Giants is supplanted by the sons of Buri, who initiate a new cycle of evolution.

This "creation" of man clearly indicates his triune nature: the first, which sprang from the remains of the giant Ymir—matter; the second is that which is given him by the Æsir, the "minor gods" or pitris; the third, the higher triad, is received from the representatives of mind, soul and spirit. We also see that the Hesiodic ash tree, whence issued the men of the generation of bronze (the Third Root Race), the Tzite tree of the *Popol Vuh*, out of which the Mexican third race men were created, the Gogard of the *Avesta*, the Tibetan Zampun, the tree in the garden of Eden, and the mighty ash, Yggdrasil, are all one. For, according to another version of the Eddas, the universe sprang from beneath the luxuriant branches of Yggdrasil, the tree with three roots, extending the one into Midgard—the dwelling of mortals; one into Jötunheim—the abode of the giants; the third, into the region of death. The first root, under which is the Urdar fountain, is carefully tended by the three Norns who every morning, while fixing the term of human life, draw from the fountain and sprinkle the mundane tree that it may not wither nor die. Under the second root is the well of Mimir, the thrice-wise Jötun, who passed his life by this primeval fountain, the crystalline waters of which daily increased his wisdom; because, it was said, the world was born of water, hence wisdom is found in that element. Odin asks for a draught of this water and in exchange has to pledge an eye, leaving it at the bottom of the well.[10] The third, extending into the infernal regions (of our earth), is perpetually gnawed by Nidhogg, the dark dragon of despair. The mundane tree remained verdant till the last days of the Golden Age, and under its protecting shadow humanity lived without desire as without fear. The lust of wealth was unknown, the gods played with golden disks and nothing disturbed the rapture of mere existence. But no sooner does Goltweig (Gold Ore) the bewitching enchantress, come, who thrice cast into the fire,[11] arises each time more beautiful than before, than the souls of gods and men are filled with unappeasable longing. The Norns, who gazed respectively into the Past, the Present, and the Future, and made known the decree of Orlog (Karma), then enter into being, the blessed peace of childhood's dreams passes away and sin comes into the world with all its evil consequences—KARMA.

As the Ashwattha tree grew with its roots above, so Yggdrasil extended into Asgard, the abode of the gods. Here are golden and silver palaces and the beautiful Valhalla, Odin's hall, whither warriors who die valiantly in battle are borne by the Valkyries. Upon a gorgeous

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[10]The deity reflected in its creation. The meanings of this symbol are many. The well and its waters typify hidden wisdom, the Secret Doctrine, beheld by the "Third Eye"—now lost to all but the "Arhans of the boundless vision."

[11]The thrice-purified gold is Manas.

throne sits Odin, the All-Father. Upon his shoulders are the ravens, Thought and Memory, who fly every day over the whole world and on their return report what they have seen and heard. They flutter around the goddess Saga and whisper to her of past and future. What is the meaning of these black birds? They are all connected with the primeval wisdom which flows out of the pre-cosmic Source of all, symbolized by the head, the circle and the egg.

Beside Odin are his wife Frigga and his sister Freya, the most propitious of all the goddesses, from whom is our Friday. Tyr, or Tiu, is the god of battles, preserved in our Tuesday. Thor, the Thunderer, is commemorated in our Thursday. Balder is the god of sunlight; his opposite is Höder, god of winter's cold. Bragi, the god of New Life (of the reincarnation of nature and man) is the "divine singer," without spot or blemish. He is represented as gliding in the ship of the Dwarfs of Death during the death of nature (pralaya), lying asleep on the deck with his golden-stringed harp near him, dreaming the dream of life. When the vessel crosses the threshold of Nain (the Dwarf of Death), Bragi awakes and, sweeping the strings of his harp, sings a song that echoes over all the world,—a song describing the raptures of existence, and awakening dumb, sleeping nature out of her long rest. His wife, Iduna, keeps in a box the apples of eternal youth and health which she feeds every morning to the gods. Heimdall is the watchman of the gods, placed on the borders of heaven to prevent the evil giants from forcing their way over Bifrost, the bridge between heaven and earth—the Scandinavian Cherubim with the flaming sword "which turned every way to keep the way of the tree of life" in the garden of Eden. Loki, in the beginning a beneficent god, becomes the evil brother of Odin, as Ahriman became the evil brother of Ormazd, and Typhon, of Osiris, after he had mixed too long with humanity. Like all fire-gods, since fire burns and destroys as well as warms and creates, he ends by representing the evil passions of man. He is the father of the Fenris wolf, the Midgard snake, and of Hela, the dark queen of the Kingdom of Shades (whence our "hell"). The name Loki comes from the word *liechen*, to enlighten; it has, therefore, the same meaning as the Latin *lux*. Hence Loki is identical with Lucifer, the Light-bringer. But he is still more closely related to Prometheus, as he is chained to a sharp rock, while Lucifer (identified by Christians with Satan), was chained down in hell—a circumstance which prevented neither of them from acting in all freedom on earth, if we are to accept the theological explanation.

Thor, the Scandinavian Zeus, possesses three precious things: the hammer, Miölnir, forged by the dwarfs against the giants[12]; a magic

[12]The Titanic forces of nature which rebel and, while alive in the region of matter, will not be subdued by the gods (the Agents of universal harmony), but have first to be destroyed.

belt which, whenever girded about his person, doubles his celestial power; and a pair of iron gauntlets. Whenever Thor would grasp the handle of his terrible weapon (the thunderbolt) he is obliged to put on his iron gloves. He rides in a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole and the spark-scattering wheels continually roll over rumbling clouds. When he repairs to the Urdar fountain, where the gods meet in conclave to decide the destinies of men, he alone goes on foot, the rest of the deities being mounted. He also walks in crossing Bifrost, the many-hued Æsir bridge (the rainbow), for fear he might set it on fire with his thunder car and at the same time cause the Urdar waters to boil. This myth shows the Norse legend makers were thoroughly acquainted with electricity, for Thor handles this peculiar element only when protected by gloves of iron, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he is rushing through the clouds with his car he is electricity in its active condition. The pointed pole of his chariot suggests the lightning rod. The two rams who serve as his coursers and the silver bridles (silver being the metal of Diana) typify the active and passive principles in nature. He goes afoot over the rainbow bridge because in order to mingle with other gods less powerful than himself, he has to be in a latent state, which he could not be in his car; otherwise he would set on fire and annihilate all. The Urdar fountain, which he is afraid to make boil, is needed for the daily irrigation of the mundane tree, and if its cool waters had been disturbed by him (as active electricity), they would have been converted into mineral springs unfit for the purpose. The ancient philosophers believed that not only volcanoes, but boiling springs were caused by concentrations of underground electric currents, and that the same cause produced deposits of various natures, which form curative springs. Thor's hammer—the "Worker's Hammer" in the Chaldean Book of Numbers, "which striketh sparks from the flint," (space) those sparks becoming worlds,—is the Swastika. This "Hammer of Creation" with its four arms bent at right angles refers to the rotation of the earth's axes and their equatorial belts, the two lines forming the Swastika meaning spirit and matter, the four hooks suggesting the motion of the revolving cycles. Applied to man, it shows him to be a link between heaven and earth: the right hand being raised at the end of the horizontal arm, the left pointing to earth. The symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of the Kosmos. Bifrost may be regarded as the Ether, the bridge or medium between the various states and planes of

substance, in virtue of which all things in the universe are welded into one. The ether is not only a medium, but "a medium plus the invisible order of things, so that when the motions of the visible universe are transferred into ether, part of them are conveyed as by a bridge into the invisible universe, where they are made use of and stored up."

How prophetic are the songs of the three Norse goddesses to whom the ravens of Odin whisper of the past and the future, as they flutter around in their crystal abode beneath the flowing river! The songs are all written down in the "Scrolls of Wisdom," of which many are lost, but some still remain. They repeat in poetical allegory the teachings of archaic ages. They foretell the "renewal of the world," a prophecy of the seventh race of our round, told in the past tense. It had been said that when the Ases had been purified by the fire of suffering in their life-incarnations, and had become fit to dwell in Ida in eternal peace, then Miölnir would become useless. "Then came the sons of Thor. They brought Miölnir with them, no longer as a weapon of war, but as the hammer with which to consecrate the new heaven and the new earth." ". . . on the plain of Ida, the field of resurrection (for the Fifth Round), the sons of the highest gods assembled, and *in them their fathers rose again*.[13] They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestors, which had all been fulfilled. Near them, but *unseen of them*, was the strong, mighty One, who rules all things . . . and ordains the eternal laws that govern the world. They all knew he was there, they felt his presence and his power, but were ignorant of his name. To the south above the field of Ida, he made another heaven called Audlang, and farther off, a third, Widblain.[14] Over Gimil's Cave, a wondrous palace was created, covered with gold and shining bright in the sun. There the Gods are enthroned, as they used to be. From Gimil's heights[15] they looked down upon the happy descendants of Lif and Lifthrasir,[16] and signed them *to climb up higher*, to rise in knowledge and wisdom, step by step, from one heaven to another, until they were at last fit to be united to the Gods in the house of the All-Father.

The same prophecy is uttered by Balder. Balder, the bright god, so fair and dazzling in form and features that rays of light seem to issue from him, is killed by the crafty Loki, because Frigga, while entreating all creatures and all lifeless things to swear that they will not injure the well-beloved, forgets to mention the mistletoe, just as the mother of Achilles forgot her son's heel. A dart is made of it by Loki and he places it in the hands of the blind Hödur, who kills the sunny-hearted

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[13]The Egos of all their past incarnations.
[14]These are the three gradually ascending globes of our chain.
[15]The seventh globe. [16]The coming Adam and Eve of purified humanity.

god of light. (The Christmas mistletoe is probably a reminiscence of the mistletoe that killed the Northern God of Goodness.)

That night in a vision Balder appears to his wife Nanna and tries to comfort her:[17]

" 'Yes, and I fain would altogether ward
Death from thy head, and with the gods in heaven
Prolong thy life, though not by thee desired—
But right bars this, not only thy desire.
Yet dreary, Nanna, is the life they lead
In that dim world, in Hela's mouldering realm;
. . . . . .
For of the race of gods is no one there
Save me alone, and Hela, solemn Queen;
For all the nobler souls of mortal men
On battle field have met their death, and now
Feast in Valhalla, in my father's hall:
Only the inglorious sort are there below'—
. . . . . .
"He spake, and straight his lineaments began
To fade; and Nanna in her sleep stretch'd out
Her arms towards him with a cry.
. . . . . then
Frea, the mother of the gods, with stroke
Painless and swift, set free her airy soul,
Which took, on Balder's track, the way below;
And instantly the sacred morn appear'd."

The new earth is described in a dialogue between Balder and Hermod, who twice has ridden to Hela's realm to rescue the ill-fated god:

" 'But not to me so grievous as, I know,
To other gods it were, is my enforced
Absence from fields where I could nothing aid;
For I am long since weary of your storm
Of carnage, and find, Hermod, in your life
Something too much of war and broils, which make
Life one perpetual fight, a bath of blood.
Inactive, therefore, let me lie in gloom,
Unarm'd, inglorious; I attend the course
Of ages, and my late return to light,
In times less alien to a spirit mild,
In new-recover'd seats, the happier day.'

"He spake; and the fleet Hermod thus replied:—
'Brother, what seats are these, what happier day?
Tell me, that I may ponder it when gone.'

"And the ray-crowned Balder answered him:—
'Far to the south, beyond the blue, there spreads

[17]Matthew Arnold's "Balder Dead."

Another heaven, the boundless—no one yet
Hath reach'd it; there hereafter shall arise
The second Asgard, with another name;
Thither, when o'er this present earth and heavens
The tempest of the latter days hath swept,
And they from sight have disappear'd and sunk,
Shall a small remnant of the gods repair;
Höder and I shall join them from the grave.
There reassembling we shall see emerge
From the bright ocean at our feet an earth
More fresh, more verdant than the last, with fruits
Self-springing, and a seed of man preserved,
Who then shall live in peace, as now in war.
But we in heaven shall find again with joy
The ruin'd palaces of Odin, seats
Familiar, halls where we have supp'd of old,
Reënter them with wonder, never fill
Our eyes with gazing, and rebuild with tears.
And we shall tread once more the well-known plain
Of Ida, and among the grass shall find
The golden dice wherewith we played of yore;
And that shall bring to mind the former life
And pastime of the gods—

. . . . . .

O Hermod, pray that thou may'st join us then!
Such for the future is my hope.' "

THE IN-DWELLING EGO

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER", the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony . . ." (Voltaire).—*S. D., II, p. 88-89.*

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"I SAY, Paul, do you ever see things?" The little fellow addressed his question rather hesitantly to his friend, a couple of years his senior. They were on a tramp through the woods at the edge of town, and had sat down on a fallen trunk to rest.

"I should say so, plenty of them. I see lots of things this minute," responded Paul, but he dropped his teasing manner when he noted Leonard's anxious expression. "What sort of things, old fellow?" he asked kindly.

"Well, I don't know what to call it, unless perhaps it's a ghost. You know my grandmother was sick a long time and she died last year, and every little while I see her just as plainly as I see you. Honestly, it scares me a little, Paul. My mother won't let me talk about it at all, but it worries me, and I thought maybe you'd know about it from the School."

Paul had been attending Theosophy School for several years and had found Leonard an eager listener to his accounts of it, though his parents, strict church-goers, would not let him attend. But this problem seemed a little beyond Paul. He made a brave effort, however, to handle it in the light of the Teachings.

"I think your mother is right not to let you talk much about it, Leonard, and I should say that the less you think about it the better. I can't tell you just what it is you see, but I'm sure it isn't anything to scare you. My father has books at home that would tell all about it and I'll ask him and tell you what he says. I'm sure it's in the *Ocean of Theosophy*, and he'll find it for me and let me read it for myself."

They met the next afternoon, in the low branches of an old oak tree, which was their favorite rendezvous, and Leonard demanded at once what Mr. Stone had said.

"He talked to me and showed me where to read about it. I'm not just sure what part I read and what he told me, but it's all straight Theosophy, or as straight as I can understand and repeat it," prefaced Paul.

"Isn't it terrible to see things? My mother thinks it is, or else she thinks I'm making it up. I'm not sure which. But truly I'm not making it up, Paul."

"No, it isn't terrible. But it isn't smart either. Some people are naturally more sensitive than others to such things, because of what they have done in other lives, and it means they have to be keen and

wide-awake all the time and put their minds hard on anything they're doing. Don't let yourself dream and moon around a minute. Some day, as I understand it, everybody will be sensitive like that, but just now it's a drawback and you oughtn't to encourage it a bit."

"But what is it, Paul? Is it really my grandmother?"

"It is not, and that's one thing I'm sure of. It isn't any more your grandmother than the clothes she left or the body you knew her in. It is just a finer body she used to wear, but she's left it behind just as she left her physical body. It can't hurt you, but it can't do you any good, either. Just don't pay any attention to it."

"But where is she now? She was always awfully good to Polly and me. She used to make the best cookies and give us all we wanted," Leonard reminisced.

"As I understand it, she's just as if she were sound asleep. She has no idea what's going on here, any more than you have when you are asleep. You know anybody can come into the room and move around, and even put more blankets on your bed, and you never know a thing about it. She isn't paying any more attention to things here than that. She's just working over in her mind the things that happened to her while she was alive here, and perfectly happy thinking about the people she loves—probably you and Polly, too, Leonard. And after a long rest she'll come back to learn some more."

"I know," replied Leonard. "That's reincarnation that you told me about. It seems so funny, though, to think of grandmother, who was so old, starting in all over again and being a little baby. Just as if she hadn't lived this time at all."

"Not just the same," corrected Paul. "If it were just the same, there wouldn't be any use in it all. If you didn't gain something each life, you'd just be wasting your time and there would be no sense in living time after time. She's going to come back with all she learned this time, worked over again and built into her character."

"I'm awfully glad I spoke to you about it, Paul. I don't think I'll be scared again, and I'll do as you say and try not to think about it."

"And especially, my father said, mind what you're about all the time!"

CHANGING BLOOD

Because they scorn the toys with which we played,
Our drums and swords—because they dare to try
New paths in their young pride and question why
Tomorrow should repeat today's parade:
Because they cannot own a God who made
Earth neat and round as children shape mud-pies,
(Then climbed a throne to wait until it dries),
We draw our cloaks about us, shocked, dismayed.

Who are the cowards, these who vault the fence,
Defy the dangers of those dizzy heights,
And plunge into the baffling dark, alone,
Or we who fail to win their confidence,
On that imperilled way set up no lights,
And to their cry of "Bread!" hold out a stone?

—Molly Anderson Haley, in *The Churchman*.

THEOSOPHISTS can see that the best the churches have to offer is a few honest and earnest men, working by the light within them, accepting and rejecting by that light, laboring to promulgate the ethics of Christ—in that respect pioneers in the ecclesiastic field—but handicapped by the marked contempt which the "man-in-the-street" has acquired for all things churchly; handicapped by the shapelessness of the divinity which moves in the background of their own consciousness, so that what is inwardly seen can in no manner be printed on the wall for the masses.

From all evidence, a large section of the growing generation is deeply religious by instinct; yet even so, wherever the church appears to have any influence with it, it is because of the personality and personal conviction of some outstanding minister, not through the force of creed or sect.

There is nothing either involved or mysterious about the great change; it is in part an influx of egos who are, under karmic law, more attuned to the rising cycle of intellectuality in our civilization; it is in part due to the mechanical progress which has left those so inclined, free to think. And that same progress, which kept busy all minds and bodies in its realization, has achieved its ends; its heirs have little to strive for, and, since man is not a vegetable, could only evolve further along lines new to the elders, some good, some bad.

The new type of ego is intelligent, innately skeptical, with a disdain fed by an appallingly clear view of the wreck which the old gods have made of mankind. The desires and passions which drive often to destruction and for the most part to satiation and despair, differ in

no way from those of past generations, either qualitatively or quantitatively. Youth but acts with unbalanced energy.

The gulf between the elder and the younger exists no less for the rank and file of Theosophists than for others; in this case surprising, because the tenets of Theosophy are in themselves not only *timeless*, but for him who follows them, death and age cease from their gray significance; the juvenated Soul rejoices at the bright uncoverings of the receding tide no less than at the kaleidoscopic warp and woof of unfolding life, made all new each time by the cleansing bath of Lethean waters—the redeeming destroyer of fouled brain-memories.

Yet Theosophy also has those saddened and worried ones who have somehow missed the Word of Power, perhaps through too much immersion in dead print; who have made a *religion* of Theosophy, something to be believed in, its truth to be hoped for in fear and trembling. Afraid to enjoy, because the courage has not been had to cut adrift from selfishness, which taints all pleasures—what wonder that even others than reckless youth think them a sad and somber lot?

It is so much easier to force, to threaten, to urge, to bore with preachments, than by ungrudging sacrifice to make of one's whole life a bright warm flame, not willingly lost to sight by neighbor and kin!

True, in Kali Yuga we come to Theosophy over the road of suffering: but to what end if Theosophy itself is only another affliction? True, Theosophy *is* the road of a new sort of burden—*the burden of the spiritually adult*—but let us look to it whether this prideful suffering of ours is anything more than the ache of frustrated selfishness, polar opposite to the cheerful and jesting immolation of the *willing* sacrificer!

They cannot be fooled by our pretenses—these older souls than ours in younger bodies. Their gaze is direct. Hypocrisy, cant, deceit of self or others rank lower with them than murder, and mock heroics are a jibe.

Men sacrifice themselves unsparingly in all causes, good and bad; all philosophies deal in rationalities; all religions appeal to the unselfishness of the soul; all sciences marshal uncountable legions of facts before the weary gaze—and all alike fail of final hold on the diamond-hard skepticism which is both the saving armor and the killing strait-jacket of this inflow of Egos.

To reach them, mind and soul must be clear of bitterness, of gloom, of all desire to dominate or "convert;" of weakness, uncertainty, vacillation and ignorance. Only Theosophy shining—where allowed to shine—through the ameliorated natures of Theosophists, will melt their hardness by its warmth.

TRANSMUTATION ETERNAL

SPIRIT, unqualified, is a pure abstraction, a reaching of mind for the unseizable. But unqualified matter is equally incapable of existence; the very form upon which it depends derives its being from the qualifying intelligence of spirit. Spirit and matter are thus, *as essences*, indissoluble phases of one another. Their qualities are correspondingly inseparable, and each vice contains its virtue, each virtue its vice, each the transformation or exaggeration of the other. This corollary is substantiated by all the internal facts of human nature.

Love and lust; courage and arrogance; calmness and dullness; stamina and callousness; reverence and idolatry; trust and credulity; clear vision and cynicism; lightness of heart and irresponsibility; quick decision and rashness; deliberation and sloth; unselfishness and weakness; caution and cowardice; purity and prudishness; strength and selfishness. Such are a few of the qualitative Jekyll-and-Hyde Gemini which make up the sum-totals of human nature.

This insensible and unavoidable merging of spiritual and material derivations fixes the fact that no entity, however high, can say his course is run; none so low as to have no virtues of his own kind. The sinner has but to realize the potentialities of his vices to become Savior; the Savior is only a fully self-alchemized sinner.

But if this shows that no one need be without hope of self-betterment, if it inculcates universal charity, it also reveals the deadly traps lying along the path of the aspirant. More than anything else, the history of the Theosophical Movement shows how infinitesimally fine is the dividing line between the good and evil applications of a quality. *It is in fact so fine that there is none; spiritual fulfillment and spiritual duty are not consonant with any fixed standards whatsoever*, any more than intellectual truth can be contained by any concrete personal interpretation of it. There are fixed *principles* in Nature, such as the fact that spirit and matter are cöeternal, and inseparable. But that fact in itself forces the choice between progress and degeneration all along the line. Achieving purity, we must try for new purities; reaching unselfishness, only raises the eye-height to a vista of further sacrifice. Who aspires to a reward in the immobilization of some desired status only poisons himself with spiritual food gone putrid.

Let any man say that he has found true *things*, and he enters the path of bigotry; let him feel himself purified, and he steps upon the dais of self-righteousness; let anyone lose sight of a principle in the institution, the person, the nature which represents it, and he molds

himself an idol. Every soul-killing exoteric religion had its rise with the short-sighted who retained their loyalties while ceasing to *think;* every war is made possible by noble ardor turned against humanity instead of being spent for it; every perverted form of occultism and theosophy owes its existence to determined loyalties which have mistaken cast-off corpses for the ideal soul to whose service they have vowed themselves.

Among Theosophists, like all other men, are those who become bigoted in the name of loyalty, weak in the name of tolerance, undutiful in the name of charity, and unmerciful in the name of duty, reckless in the name of progress, irrational in the name of intuition, and mechanical in the name of reason. There is fanaticism disguised as earnestness, indifference passing for impersonality; and frequently indeed these deceptive qualities metamorphose into their very opposites, as with some who, in the name of brotherhood, trail their loyalties after those whose whole lives are devoted to the obscuration of the eternal principles which make of loyalty, brotherhood, and the rest of the virtues, things to be reverenced and emulated. Tolerance of wrong soon becomes intolerance of right, first passive, then active; loyalty to men and institutions becomes treachery to humanity when spiritual rot creeps into them. Theosophy is no clover-field; it is a *path*, and the myriads of feet treading it have but marked it, not smoothed it.

Said H. P. Blavatsky: "Our enemies take advantage of our best qualities to betray us." Indeed, with beings whose very consciousness derives from Spirit, how otherwise could destruction be accomplished? Fortunate the man who gets behind the vices and the virtues, discovering their interlocking necessity for the evolution of all.

ONE BASIC ELEMENT

METAPHYSICALLY and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy. For the body of ether is not fully manifested yet, and its noumenon is still "the Omnipotent Father-Æther, the synthesis of the rest."—*S. D., I, p. 460.*

UNDERGOING ALL EXPERIENCE

QUESTION: We are taught that the only way to learn is by experience, and that we have to go through all experiences. Does it mean that we have to go through *every* experience we see in life—even the harrowing and revolting ones—in order to learn sympathy, and their opposites?

Answer: We are not only taught, but each one of us for himself *knows* that the only way to learn is through experience *and observation*. There are three phases of experience: (*a*) By inflicting it on others; (*b*) by having it inflicted on ourself; and (*c*) by observing the experience itself, whether undergone by ourself or another.

What we have to learn is the meaning of that Life which each one of us is and which all of us are—its powers, its potentialities, their development, use, and purpose. Under the theory of Karma and Reincarnation we should understand that each one of us has already undergone countless times every possible experience in matter from its highest to its lowest states, from its simplest to its most complex forms. No man, therefore, needs any further experience in the sense in which the word is employed in the question asked. What every man does need is to *understand* those experiences. Understanding comes by contrast, by comparison, by reason, by reflection, and, above all, by perception of the identical nature and law of all Life. After the middle of the Fourth Round no man can have a *new* experience. He only can have the repetition of old experiences, good, bad or indifferent, until he understands that they are effects, and begins to live as well as act upon the plane of causes.

This is a question that is often asked. It cannot be answered, nor the answer perceived, through any number of experiences. What we perceive is effects and these we name experiences, but the world of Spirit, or pure Being, and the world of Causation, or mental existence, are also worlds of experience quite as much as, and more so than, the world of mere effects. Incarnated man lives in three worlds: The world of being, the world of causation, and the world of effects. Experience, in the full sense, means the harmonious realization of the *unity* of these three worlds. So long as any experience appears to us as "harrowing" or "revolting," we cannot understand it, because the experience is then perceived only through our psychic nature. When experience of any kind is regarded as experience and not as either good or bad, pleasant or painful, we begin to be able to make intelligent *spiritual* distinctions and decisions. Realization comes from understanding the Unity of Life, not from any imaginable amount of experiences of its manifestations.

"LAYING UP MERIT"*

QUESTION—In a recent lecture by an F. T. S. the grand possibilities open to a multi-millionaire for the accumulation of an enormous wealth of Karma by the altruistic expenditure of riches were dwelt upon so rapturously, while the Karma born of the "Widow's Mite" was mentioned with such marked decrease of consideration (perhaps not intentionally or even consciously) that the following queries suggested themselves:

(1) Is it not inconsistent to suppose that good Karma can be accumulated in larger quantities by the altruistic expenditure of a millionaire's wealth than by the giving of the "Widow's Mite," since a man can only be judged generous by what he has left after the gift?

(2) Can Karma be acquired, or deposited like money in a bank to be drawn upon for future needs; and is not the contemplation of it as a thing to be stored up illogical, illusory, and a direct incentive to self-seeking?

(3) Is any Karma good "per se," or in fact good at all, except in so far as it compensates and atones for past transgression; and is it operative any more after all misdeeds have been expiated, i.e., can a man have Karma to his credit?

(4) Does not Nirvana follow the full satisfaction of Karmic law, and, if so, how can there be any more place for Karma of any kind?

Answer—As to (1) the altruistic expenditure by a millionaire of his wealth in large quantities must accumulate to him more "karmic credit" than if he had but little. Mere expenditure of money is nothing, but the really altruistic, unselfish use of it is much. Every time such a person thus expends for the good of others he thereby excites in all who are benefited a sympathy and a portion, small or large, of love. This cannot be wiped out, any more than an evil act, until it is exhausted by a corresponding action on the part of the person who thus gets benefit. Hence such a millionaire necessarily makes to himself friends who will one day in some life benefit him. If this is not so, then all the doctrines of karma and cause and effect are of no value.

(2) Karma may not be acquired like money in a bank; it cannot be deposited; but a store of merit may be laid up to the account of any one who acts so as to lay it up. If the law is looked at from the selfish side as something that one may lay up for himself, of course it will tend to self-seeking; but it is hardly possible for one to believe in and act under the law and fail at the same time to see that if he does so

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selfishly he limits his store and sometime will nullify all its effects. It is not good karma to act selfishly; hence he makes bad karma by so acting from a self-seeking of benefit under the law.

(3) Good karma is that act and thought which is pleasing to the Higher Self. Hence sorrow and pain and discipline may be good karma. Bad karma is that act and thought which displeases the Higher Self. Hence all self-seeking acts, no matter how high and outwardly virtuous they are, are bad karma, since the Higher Self desires no such acts for its sake.

(4) Nirvana comes to those who have risen up over all delusions and have realized the supreme unity of all; then it may be taken; but if it is then taken for oneself, leaving others in the mire of life unhelped, it becomes an enormous selfishness which later on must result in the being having to do penance in some other manvantara.—*W. Q. J.*

Later Incarnations of Buddha*

Question—Are the statements in the 9th chapter of "Esoteric Buddhism" regarding the later incarnations of Buddha as Sankaracharya (sixty years after Buddha's death) and Tsong-ka-pa (born in the 14th century) correct? I do not remember anything by H. P. B. which confirms these very interesting statements.

Answer—The statement in *Esoteric Buddhism* referred to is not the first time that such a view has been given out, as for many, many years the assertion has been made in India and other Oriental countries that Buddha reincarnated in Sankaracharya for the purpose of making a reform in Hindu philosophy. From reading Mr. Sinnett's words it would seem that he is using the terms of the letters from the Adepts on which the book is founded, but that cannot be said certainly until he admits it or the letters themselves are published. I do not remember now any passage in which H. P. B. said anything about it, but other students may be able to find such. The same may be said as to Tsong-ka-pa. The doctrine of reincarnations of an Avatar is clearly put in the Bhagavad Gita in the fourth chapter, thus: "And thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue;" and so also is it given in many other of the old scriptures. As Buddha came to those who were outside the Vedic law, so it was natural at that time, a little later, he or some one else should come to make a reform in Hindu Vedic philosophy. Whether both were the same souls is not very important, but it is quite evident that the soul of each was in every sense a "mahaatma," for the influence of Sankara is as much felt to this day in the Vedic philosophical schools as is that of Buddha outside of them. The

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coming and going of such highly advanced egos is always "by a secret path," as is the phrase, and generally curiosity is what brings out references on the point of identification, for did we know who any particular person was in another birth nothing much of value would be gained. Supposing it to be certain that Buddha and Sankara were one and the same soul, we gain nothing but some confusion, since much that one said will not harmonize on the surface with that said by the other, inasmuch as we know nothing of their secret reasons, and the systems given by each have many radical differences.—*W. Q. J.*

FORMER ATLANTEANS*

Question—Somewhere in Theosophy we are told that the Egos now on the planet are largely the reäppearance of the Atlanteans. But I notice more resemblance to the Romans and Greeks. Our style of architecture, our ideas of pastime, such as prize-fights, foot-ball, wrestling, and rough or unrefined amusements, are all in line with the classic ones. Even the Greek type of feminine beauty is apparent once more, and women affect Greek ideas in dress and fixings. How does this consist with the statement in question?

Answer—The questioner seems to have misunderstood the matter. As the Atlanteans preceded the Romans and the Greeks by many millions of years, the Romans and Greeks themselves may have been and likely were an appearance of the Atlanteans. It was said by H. P. B. that all the present Race are Atlanteans. This must be so if the first parts of her anthropological scheme are correct, for the reason that that old form of race preceded all the later, the latter being simply the various reïncarnations of the former. If, then, the sports of the present or any other form of life led by us seem like the Roman or the Greek, that is only because we do not know what were the forms in which the Atlanteans in their time indulged. Similarly, as we have no knowledge of what was the Atlantean type of beauty or of intellectual achievement, there is nothing in what the questioner says which in any way militates against the Atlantean theory. When we shall have discovered fully all about the Atlantean civilization and the physical form as well as mental calibre of that race, we can then say what subsequent smaller race most resembles it. It must also be remembered that we as souls are quite likely to be the same souls that inhabited the bodies of the Atlantean man, because that race existed so very long ago as to be *sui generis*.—*W. Q. J.*

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ON THE LOOKOUT

Misgivings

One would have to go far beyond officially accepted history to locate any period wherein human activity and ambition have run in fuller tide than during the last half-century. As stated in the *Gates of Gold*, a period of *un*conscious creativeness is inevitably followed by another of doubt, criticism, and *self*-conscious analysis. Already, while physical effort is but showing the first faintest and most doubtful symptoms of slack tide, the currents of concern are fast swelling the channels of the few philosophical minds of today.

The church having fallen upon evil days, ecclesiastic criticism of progress is now not at all necessarily based upon philosophical and disinterested humanitarian considerations. Nevertheless, something of importance does upon occasion emerge from Nazareth. The Bishop of Ripon, who can be accused neither of scientific ignorance nor of Tennessean bigotry, delivered an address at Leeds, the gist of which runs thus:

> . . . with all his new mastery over nature, man has not seemed really to be advancing his own cause. The development of his resources has not helped either development or happiness for himself. Until this disproportion is somehow rectified, man can not feel safe, and the very greatness of his recent achievements would seem to make his ruin more certain and more complete . . .
>
> We could get on very much more happily if aviation, wireless, television and the like were advanced no further than at present.
>
> Dare I even suggest, at the risk of being lynched by some of my hearers, that the sum of human happiness, outside of scientific circles, would not necessarily be reduced if for, say, ten years, every physical and chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to recovering the lost art of getting together and finding a formula for making the ends meet in the scale of human life?
>
> It would give 99 per cent of us who are non-scientific some chance of assimilating the revolutionary knowledge which in the first quarter of this century 1 per cent of the explorers have acquired. The 1 per cent would have leisure to read up on one another's work; and all of us might go meanwhile in tardy quest of that wisdom which is other than and greater than knowledge, and without which knowledge may be a curse.
>
> As things stand to-day, we could get on without further additions for the present to our knowledge of nature. We can not get on without a change of mind in man.

What Shall Be Done About It?

Press comment on this statement in general agrees that the Bishop is right as to facts and vision, impractical if he has any serious hope of

the suggestion being accepted. Science is a living human institution, and, for good or for evil, must run its course of continued growth. To cease to grow is to cease to live, for any line of human activity: no one—save a few "fundamentalist" fanatics—would have science destroyed, even if that were possible, and the only other alternative is to ameliorate it on the run; to assist the Buddhi-Manas of the race to overcome the unhealthy over-development of its Kama-Manas, spiritual wisdom and morals to overtake intellectual and mechanical excess. The Theosophical Movement was established for the furtherance of that end within such spheres as could be reached.

The present disintegration and certain future disappearance of the Bishop's church and of his religion, are sufficiently indicative of what happens when the growth of an institution is halted.

Scientific reception of the Bishop's criticisms shows but few misgivings on the part of scientists, many of whom have remarked with more point than politeness that the emplacements of a worn-out system of superstition furnish much too shaky a platform from which to fire a gun of this caliber.

Just so: nevertheless, if scientists would ignore the Bishop's coat, valuing his utterances for what they are worth as emanating from a thoughtful and courageous mind, they might save both humanity and themselves much trouble and sorrow. The applications of science must be reformed. If enough philosophy cannot be developed in its ranks the change will come through more dire miseries than have yet been imagined.

DOUBTS OF DEMOCRACY

Aldous Huxley, grandson of the famous Thomas Huxley, has made bold to sketch a picture of the masses of humanity which will be as unpleasant to demagogues and to the proponents of the spiritual salvation of humanity by science, as it is truthful.

> A great many men and women—let us frankly admit it, in spite of all our humanitarian and democratic prejudices—do not want to be cultured, are not interested in the higher life. For these people existence on the lower, animal levels is perfectly satisfactory. Given food, drink, the company of their fellows, sexual enjoyment, and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental exercise. They can not bear to be alone, or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theatres, football matches, newspapers, and the like, is for them ideal. They can live out their lives without once being solitary, without once making a serious mental effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to

> such people merely absurd. More leisure and more prosperity mean for them more dancing, more parties, more movies, more distractions in general. Most of the inhabitants of ancient Rome belonged to this type; so probably do most of the inhabitants of modern New York and London. And unless some system of eugenics is practised in the interval, there is no reason to suppose that the inhabitants of the great cities in the year 3000 A.D. will be radically different. (*Literary Digest*, October 1, 1927).

Certainly they will not be radically different—for they will be the same Egos, since these now are late of Rome and other points past, and there are few forces working to change their inner natures. Nor would eugenics help in any form; you cannot change a soul by eugenics, even though you can displace it and tie your own karmic future into a hard knot thereby.

Mr. Huxley is awakening to the nightmare-like aspect of things which is beginning to haunt many of the thoughtful minds of the world: as though one suddenly discovered that all these creatures in clothing who operate machines, drive automobiles, listen to the radio—and attend prize fights—in such a human sort of manner, were only grinning and dangerous apes in disguise. One of the best of our Theosophical textbooks said long ago "that we are still far from the day of the man of mind complete;" that—

> At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path. (*Ocean of Theosophy*, 1893, p. 59).

A New Social Order?

Mr. Huxley thinks that the final outcome will be the upset of democracy as now understood, the rule of an intellectual oligarchy, and the education of children along lines of work for which they are naturally fitted, instead of cramming them with a standardized and uniform "knowledge."

In regard to the former, the world *is* now ruled by oligarchies of selfish interests. We have no welcome for Mr. Huxley's proposed future system, for the reason that the Karmic cards have been so tossed into confusion that the "intellectuals" are no more spiritually fitted for rule than any of their lesser brethren. For five thousand years they have used their powers for the securing of their own selfish prerogatives; crippled by our chaotic attempts at democracy, many of

them are engaged in poisoning the mind of the race with materialism under the specious guise of light-giving science and philosophy. Infinitely better be ruled by Jack Dempsey's trainers than by a modern eugenist. Nor have we any great regard for the possibilities of government by even such an enlightened type as that of Sir Oliver Lodge —thoroughly cultured, altruistic to the backbone, intelligent *in excelsis* —but blindly irresponsible in regard to the dangerous applications of metaphysical as well as physical science.

Mr. Huxley and others like him very clearly see the present actual state of mankind. What they do not see is that all this is merely the machinery for the evolution of soul; they themselves have been part of the crowd in ages past, and may well be again if they become too self-righteous about it.

Doubt and despair are produced by ignorance of the vast cycles of human progress, the unhasting and unresting sureness of spiritual evolution, with all its infinite slowness; the necessary and inevitable gradations in the intelligence and morality of man, along the ladder of being.

To the mass, every rise of civilization means another day of animal pleasure, interwoven with an appalling amount of dull animal suffering; a descent into degradation and slavery, the long sleep of ages, and another almost useless cycle of activity—effect following cause, and becoming cause in its turn.

Yet every cycle advances the average an infinitesimal amount—sufficient so that no age but produces its Masters of Wisdom from the mass.

A Vision of The Future

In the *Cosmopolitan* for October, 1927, Sir Philip Gibbs has an article which, in spots, contains so much of insight and of prophecy that it is hard not to imagine it as being somewhat luminescent of "*ex oriente lux.*"

He delineates a future (materially) perfected state of mankind, agreeably to the dreams of the modern scientist and the humanitarian sociologist—then has the courage to admit that it is but a dream, albeit the less bright reality has hope in it for him. He goes into much detail concerning the multitude of perils besetting the modern nations, and correctly understands the reason: "for without some kind of religion, some other-worldiness, some spiritual hope and faith, civilization cannot exist."

> Science, which is providing men with many new powers so that they have new and enormous possibilities of doing evil to themselves and others, has not, so far, provided them with any substitute for the idea of God which in previous ages did keep some of us from indulging in the

grosser vices and made us give allegiance to a moral and spiritual code which was beyond our every-day reach, perhaps, but a standard in our souls. Under Christianity, Mohammedanism, Buddhism or other forms of faith, it was not considered good to be disobedient to one's parents, to kill one's offspring, to put one's own interests and instincts before those of the community, and to regard this little transient life as the only chance of happiness. . . . .

The World Today

There is no longer that reconciliation between suffering here and happiness hereafter. Not believing in that hereafter, men and women of all classes and races are desperate for immediate satisfaction of their hopes and needs. It is a reasonable view of life, if there is no second chance, or immortality. But it is very dangerous. For it is practically impossible in the world as we know it for all of us to get exactly what we want, or even a little of what we want. . . .

The unrest in the world today, as in the homes of the world, the revolt of flaming youth against the old traditions, the bolshevism in centers of industrialism, the general line of attack upon the old moralities, the increase of brutal crime in many countries, and the despair in many souls which have no cause for despair in their actual conditions of living, are due largely to the abandonment of faith in a future life and to the downfall of religion.

For everyone is in a hurry to get what he can here and now. "Let us eat, drink and be merry, for tomorrow we die." "Let us put away the women we are tired of, or the men who make us tired, and find new love elsewhere—for tomorrow we die!" "Why be loyal if it means sacrifice? Why be kind if it means self-denial? Why be virtuous if it means a limitation of desire? Why not wallow in vice if it amuses us, or commit any crime if it produces wealth, or engage in any kind of war with any weapons? Because there is no God, and tomorrow we die, and there's not much time ahead for the fulfilment of our worldly ambitions and our instincts of egotism."

Science, as it was expressed yesterday and is understood now by the multitude who have not yet caught up with the science of today, has led to that revolt and despair by a materialistic teaching which denies any spiritual sanction or divine law for self-repression, sacrifice and duty. If the philosophy of humanity is going to develop on those lines in the Day after Tomorrow, then men and women will not be "like gods" in any way, but they will come out of their jungles to tear each other to pieces over the ruins of a civilization that is dead.

The World Tomorrow

But Sir Philip has still hopes for science, among other agencies. He goes on:

Science, after its many victories, may win the best of all by revealing the life of the spirit and by drawing aside the veil between time and eternity. Even now the most brilliant scientific thinkers are repudiating that cold materialism which upset the balance of the human mind, and trying to reconcile scientific laws and facts with a divine purpose and idea.

It shows a complete ignorance of modern science among biologists and psychologists to maintain the old post-Darwin theories of a mechanical evolution operating by the blind forces of heredity and the survival of the fittest. The younger men, like Julian Huxley, Haldane, Soddy and others, perceive an intelligent purpose, a spiritual force at work in every phase of evolutionary life. They see indeed only one reality beyond all appearances and that is spiritual energy, if I rightly interpret them, as I think I do.

In the Day after Tomorrow, therefore, I see a revival of faith in spiritual values and a return to religion at the call of new saints and prophets in a world of conflict and confusion. Small groups of men and women possessed of greater powers than any of us now can claim—miracle-workers in their mastery of mind over matter—will be the defenders of the faith against the forces of evil which threaten to destroy mankind.

THE CONFLICT WITH DECADENCE

Little use has Sir Philip for the idols and ideals of the man of today:

As a friend of mine says, Old Adam is the same as Mr. Adam, Sir John Adam, Lord Adam of Edenbridge, apart from some slight changes of fashion and social conventions. Some of us no longer walk very much now on our flat feet. There is a "tin Lizzie" or a limousine in the garage interfering with the action of the liver and creating large fortunes for proprietors of patent medicines. We fly to a journey's end instead of taking a train or a boat—but the brain that arrives is much the same kind of brain that traveled shorter distances, more slowly, in simpler times.

THE FUTURE AND THE PAST

All this complexity of life, this labor-saving machinery, these short cuts through time and space, do not alter very much the mentality of mankind. The loss of simplicity does not, perhaps, lead to any mental or moral gain.

Before the time of cheap books, the wonderful and luxurious furnishing of schools and universities, the material opportunities for the acquirement of knowledge, there was more wisdom in the world, though not such a general smattering of elementary education in things that don't matter. People read more newspapers and more novels now, but the results are not blinding in their magnificence. They go to the movies, whereas their forefathers saw no pictures of life beyond their village, but they lose their own depths of character by watching the falsities of unreality.

It is possible that this conflict which the future will have to face may destroy some of those new toys and instruments of modern civilization, but out of calamity there may come again the blessing of that simplicity in which the soul of man, and that queer body of his, best thrive. As G. K. Chesterton says, "we may be going to the dogs but they may be rather jolly dogs," liberating our descendants from some of those luxuries and comforts which clog our mental and moral health.

Certain it is that whatever the future may be, there also will be

> human and spiritual conflict, for that is life and that is man. There will be no lotus-eating world of leisure dallying with soft delights.
>
> The future is the past entered through another gate. The Day after Tomorrow is yesterday with a change of scene. There is no direct unswerving progress of the human march through history, but a series of cycles, rising and falling as the forces of good and evil ebb and sway in their eternal struggle.
>
> The only thing that never dies is the Spirit which somehow causes us to carry on through this strange adventure of life. It is the only reality in a world of illusion, hopes and dreams. The Day after Tomorrow will be shaped by the spirit, the faith and the courage which stir in humanity today. Let us then create men and women of cheerful yesterdays and confident tomorrows.

Certainly in a universe containing infinite worlds, past, present, and future, all of whose inhabitants run the same gauntlet of the eternal conflict between spirit and matter, and must forevermore do so as they come endlessly into self-conscious being, he is no real Theosophist who dreams of a finite, personal exemption from the common lot, for himself, for nation, or for race.

Full inheritance of the spiritual realms lies not through the achievement of any object or state, conceivable or inconceivable, but through full understanding of, and full reconciliation with, the kaleidoscope of Being as our own willing and self-willed creation.

Philosophy and "God"

In the *New York Times* for Jan. 16, 1927, is a review of the book by Charles H. Tyndall, entitled *Through Science to God*. There appear to be some highly "occult," not to say Theosophical, ideas in this work. All bodies, he thinks, are responsive to musical notes, each having its own which responds to the same note struck in matter inanimate. "Soul is a universal attribute, and 'God' exists everywhere in natural phenomena."

Now, it is true that *consciousness*—a single unbroken consciousness—exists everywhere in the phenomena of nature, and that nature itself is the manifest aspect of the *intelligence* of that consciousness. It is also true that the Third Fundamental of the *Secret Doctrine* teaches "the fundamental identity of all souls with the universal over-soul."

But it is also true, that it is a physical, mental, and moral impossibility to use the deadly word "God" without consciously or unconsciously placing that to which it applies *outside of and above man himself*. And thus slyly creeps into the chinks of the unguarded mind that which is the especial and particular horror of every true Theosophist—the "personal god idea." *Call* it as impersonal as you will, dress the image up in every kind of specious omnipresence and formlessness to which one can lay tongue—and it remains "Jehovah of

Sinai," merely disguised and all the more dangerous. The idea, heaven knows, is powerful enough without the aid of its magic monosyllable; we have, save the mark, *soi-disant* Theosophists speaking of the Logos—a collective term for all the impersonal forces functioning on a given plane—as "He"! And it is much to be feared that even among those who should know better, the "oversoul" looms in the mind as *a* "soul" which is "over"—and perforce outside. If we are to put names to the nameless, limitless, and unimaginable, let us at least do away with the barbarous jargon of idolatry, and use philosophical terms when trying our hand at philosophy.

THEORY VERSUS EXPERIENCE

There is an interesting article in *Science* for July 29, 1927, by Dr. Andrew Watson Sellards, of the Harvard Medical school, on the subjugation of beri-beri fever. It is now known to practically everyone that this disease is caused by eating polished rice—the only variety in common use under the blessings of civilization—and which lacks certain vital constituents found in the husk of the unspoiled variety. The story is a strange study in Karma. In 1890 the Dutch doctor, Eijkman, traced the disease in chickens to polished rice left over from *the food of hospital patients*. Eijkman published his theory, which was promptly rejected by the rest of the medical men, who did not know of any unknown constituents in the husks of rice, and thus, as in many modern cases, blithely condemned untold numbers to death on the strength of that inviolable nescience.

Says Dr. Sellards:

> . . . Twenty years later several investigators had the very happy thought of trying it. They made a discovery. They found that it is true. There is no flaw in Eijkman's experimental data, though his interpretation has subsequently undergone some revision.
>
> Beriberi is not uncommon in the Philippine Islands. The Filipinos offered information to the profession which was not utilized. Patients under treatment sometimes reported that they could cure themselves with a diet of a certain native bean. Not knowing the facts about beriberi at this time, we explained to them very kindly the error of their ways. They accepted our explanations with gratitude and continued in their superstitious practice. Their confidence was not misplaced, that is, their confidence in dietary measures was justified.
>
> Barely a quarter of a century after Eijkman's first publication, the physiologists began an accurate investigation of the requisites of a balanced diet. The first steps were difficult. It was necessary to give up some old established comfortable views. Proteins, carbohydrates and fats with a little salt and water had long been regarded as an adequate bread of life. Now it was rather disturbing to have to admit that some utterly unknown substance, even in minute quantity, exerts a powerful influence and is an essential item in our daily diet. Funk

> used the term vitamin to designate this substance which prevents the development of beriberi. As the interest in this phase of nutrition increased, other vitamins were discovered . . .

Thus came a discovery now regarded as absolutely essential in dietetics, changing the whole view of foods. It came through painful experience running alongside the truth for decades, and it came in spite of those whose duty the discovery really was. In some such wise have come about practically all the recent revolutions in science which have stood plainly printed in the *Secret Doctrine* since 1888.

But there is much more to be discovered in the matter of foods, and particularly their quality as affected by the general manner of life and thought of the population in general. For foods derive from living substances, and all life is a web whose every strand, visible and invisible, psychic as well as physical, vibrates under any touch, however light.

The Cholera Dance

Some Theosophists will recall H. P. Blavatsky's remarks about the ancient wisdom of priesthoods in using sanitary measures under the guise of religious ceremonies, particularly the "cholera dance" of India, which is performed with flowers, burning camphor, and umbrellas, when danger from that disease impends.

Dr. Charrin has communicated results to the French Biological Society, which show that the germs of glanders and yellow fever are killed by the essential oils of flowers, and it is noted that people working with flowers are unusually free from respiratory diseases. (*The Mystery and Lure of Perfume*, by C. J. S. Thompson).

The source of the discovery of Chaulmoogra oil for the cure of leprosy is also still fresh in the public mind, among others; and science now finds that the farmer's "superstition" about the effects of moonlight is exact truth.

When books like *Isis Unveiled* and the *Secret Doctrine* teach voluminously upon the vast wisdom of the ancients, and particularly of India, the work is taken as fiction, partly because the old traditions are couched in homely terms and imagery which offend the scientific hearing, accustomed to polysyllabic Graeco-Latin; but more, because we are wedded to the idea that all wisdom must come through a test-tube, in spite of the symbolic fact that test-tubes, like most minds, are open in only one direction.

The Construction of Wisdom

One scientist, replying to a correspondent of this magazine in regard to an ancient teaching, pointed out by the latter, said that "the ancients could hardly have made such a discovery, as they certainly

did not enjoy our modern laboratory facilities." And this from the representative of a mode of thought which boasts itself to be purely inductive, whose motto is "find the fact, then work back to the cause!" The wisdom or unwisdom of the ancients can easily be determined by study and experiment upon the works of H. P. Blavatsky, into which is gathered most of it which is worth anything. If knowledge existed there, then that knowledge had a source either inductive or deductive.

The great difficulty is that no *savant* credits the gigantic antiquity of the old civilizations, which gave range for generation upon generation to pïle up an overtopping edifice of experience; nor does he credit the actual existence of the spiritual progenitors who laid the foundation stones of wide but simple principles as fundamental and unyielding as the law of gravity, and inculcated into the infant minds of the races some perception of their own inward powers. The descendants and heirs of these elder spiritual preceptors are with us yet; but of what avail their known presence in the midst of a generation whose one-half prefers to perish by candle-light of its own making rather than look the sun in the face; whose other half is avid only for the gentle ministrations of all-pretending charlatans?

THOUGHTS ON THE "CRIME WAVE"

The considerable degree of humanitarian progress which had been achieved in California of recent years, received a severe set-back through the riot of some hundreds of convicts which took place in Folsom Prison on Thanksgiving Day, November, 1927, and which led to some dozen or so deaths. Folsom is populated by recidivists and other prisoners of the more desperate class; and there is color for the view that it was foolish to mass several thousand of them together for a festival.

The line, psychologically speaking, is thin, between the ordinary respectable citizen and a great number of "criminals;" the difference in social status is merely one of a slightly different arc of the karmic cycle, or from the popular point of view, a matter of circumstances. And very often those circumstances consist in the possession of a little less nerve on the part of the "honest" citizen, or enough more of nerve to steal on a sufficiently legal scale to be immune from danger.

But there are others; "we elbow soulless beings at every step," said Madame Blavatsky. The distinguishing marks are plain, but not enough so to be made out by the eye of the court or of the sociologist. Hence, an injustice and severity in some cases which would make an incurable criminal of any unfortunate falling into the mill; and in other cases a softness—more of the head than the heart—about as logical as calling in a wolf to share the puppy's milk.

The Source of Criminality

The present "crime wave" is an outburst from Kama Loka of the accumulated evil thoughts and deeds of society at large for ages past; it is an outcome of soul-ferocity; the guilty are found in every walk of life, and as often among those perfervid for the "protection of society" as among the "criminal classes."

Harry Carr illustrates this in a column written for the Los Angeles *Times*, November 29, 1927.

> When the science of biology was applied to sociology it was discovered that criminals almost invariably came from rotten stock; and, by the inexorable laws of nature, are absolutely positively certain to pass on the rotten stock to the next generation.
>
> Criminal traits are hereditary and there's no getting away from it. England has the least crime of any congested country in the world, and sociologists believe it is due to the fact that, in the time of the Tudors, the criminal classes were mercilessly destroyed.

It so happens that nothing of the kind was "discovered"—except in the imaginations of a few self-styled "biologists" more concerned for their own notoriety than for truth and justice; and our files are full of the proof thereof. It happens also that many of the Pilgrims, our revered forefathers, came of bad stock; the putridity of covered passions in Salem witchcraft days would shame the times of the Borgias. One of the early families which has been famed for worthiness over the length and breadth of the land came of an ancestress whose delinquencies were of a nature not usually described in publicly circulated books—and the collateral members of her family fully justified their connection. And on the other hand, there are Leopold and Loeb, coming of families which would be selected as desirable stock by any eugenic congress. Nor are these exceptional.

"Heredity"

Mr. Carr further disburdens himself:

> A weird philosophy this insistence that this young bandit queen be spared from prison so she can give birth to another criminal.
>
> The laws of heredity are adamant. Recently an examination was made of 1000 precocious children in California—children obviously above the average mentality.
>
> It was found that over 80 per cent were of highly educated mothers; fathers were professional men; all had been healthy babies; as little shavers had good teeth; learned to walk and talk very early, and had marked social instincts.
>
> In other words, they came of good stock. You can't successfully breed from scrub stock in people any more than cattle.

But the laws of heredity are by no means as adamantine as the brain which can shed such facts as are overlooked by Mr. Carr. And

are we to believe that the children of these people had no examp before them, felt no home atmosphere, found no inducement to stud and mental development, of a more intellectually stimulating natu than would be encountered by the children of scavengers? He is sa ing so in the attempt to reduce all differences to "heredity;" and th when respectable biologist-sociologists have abandoned the effort distinguish between heredity and environment in the human equatio

TRUE HEREDITY

The truth of the matter is both simpler and more complex tha dreamed by the materialists. Heredity and environment are equall heritages of the soul; and that is not a fixed and immovable endo ment, but one in constant flux as the deposits of past lives work then selves out into visibility, sometimes almost with kaleidoscopic rapidit The child of the slum overcomes by karmic stamina the influence of long stream of tainted blood and turns away by cleanness of natur instinct from the dark associations of infancy; or anon the child of cultured home, working out the temporary tie formed by an evane cently decent impulse in a former life, finds himself as "unheimlich" a pig between sheets, and seeks his natural level, to the grief an astonishment of family.

Like does in the long run seek like, and so there is, to appearance really much in "heredity;" but the likes are constantly changi through the ages; two who stand together as father and son in perfe harmony, may ten thousand years later, by opposite choices mad become as fire and ice, or spark and gunpowder. The ways of lik nesses are devious and sometimes appalling. A prosperous slave who cemented a respectable fortune with the tears of countless fam lies, and therewith built a church to bring down the blessings of Deit may have a grandson leave the family pew to become a leading light the "white slave trade"—for social ideals sometimes progress witho raising the Karmic standards of certain families. Religious fanaticis in the parent may become unflinching devotion to the noblest of idea in the child; or a lust for murder metamorphose itself into grim coura in some war for the liberty of men. The desire which the pare feared to gratify may stride forth unashamed from the hidden dept of the offspring's soul. Men and women may learn much about th own inward natures by watching the burgeoning of their childre instincts.